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amples adequately and livingly presented will suffice. The ideal text would have philosophic breadth; the text before us has only miscellaneousness. The ideal text would have a center, a unity: for instance, it might treat of evidence in all the protean forms that evidence takes, what evidence means in a court of law, in a scientific laboratory, in an historical synthesis and reconstruction of a vanished civilization, in planning the route of a profitable railroad, in solving the secret of a crime, or facing the world problems of philosophy and religion. But the principle involved is ever the same: arousing an appreciation of, and admiration for thought, by showing it engaged in great and difficult works. We have no such text, nor an approach to such. For occasional lectures, the teacher of logic may even now draw inspiration from Merz's masterly volumes on nineteenth century science, or from such biographical works as Duclaux's *Pasteur: the History of a Mind*, or again, in a different quarter, from Cardinal Newman's *Grammar of Assent*. He may dip into Mach or Poincaré, or into the writers on historical methods. He may collect apt illustrations from many sources: from Wigmore's *Principles of Judicial Proof*, or from Gregory's *Discovery*, or indeed, from the text now before us. But all this is makeshift. We ought to have a text to put into the student's own hands, saying: "Read this and know that he who does not understand what thinking really means does not understand what civilization is. As correctness of speech is a prerequisite of eloquent speech, but mastery of language is more than correctness, so likewise, is it necessary that we think correctly—that is the indispensable though difficult minimum—but thinking at its best is more than correct, it is efficient and judicious and wise. It is the supreme prerogative of civilized man." Scarcely anything that has been done in the last fifty or sixty years has been incorporated in the existent texts of logic. Their authors seem to know neither the advances of symbolic logic, nor of instrumental logic, nor of science in general. But if we had instead such an ideal text as suggested, we should no longer have to apologize to our students and to ourselves for our courses in logic.

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JOURNALS AND NEW BOOKS

SCIENTIA, April, 1921. *Les contributions des différents peuples au développement des mathématiques. II. Le caractère international de la pensée mathématique* (pp. 253–262): GINO LORIA (Genoa).—All suggested criteria of national style or method in

mathematics encounter exceptions, while wide variation appears within a single nation. The same discovery is not infrequently made simultaneously in different nations; different nations collaborate in developing a single field, or take up the same line of study in relays. *Paleontology: Its Contributions to Knowledge* (pp. 263-274): EDWARD W. BERRY (Baltimore).—Paleontology is the biology of the past and something more, for it reconstructs the environments of the past—a reversed ecology. For biology, it fills in the gaps of living species. It furnishes the most adequate chronology for the geologist, as well as tracing the ancient pathways of distribution and the shape of vanished continents. It can not explain the causes of evolution, but to it belongs “the actual procession of the myriad forms across the stage of the past.” *Anaphylaxie et finalité* (pp. 275-280): CHARLES RICHET (Paris).—Anaphylaxia, the reverse of mithridatism, is the increased susceptibility to certain colloidal poisons, due to a previous non-lethal dose. This seems to be a purely harmful property of living organisms. The author suggests, however, that it is conducive to the stability of the species, and so has a sort of final cause. *La crise irlandaise* (pp. 281-300): J. VENDRYES (Paris).—The present Irish conflict is a psychological clash of two racial temperaments, exasperated by a long history of previous conflict. The author denies that religious differences are central. He sees beyond the perplexed and dark immediate future a more remote future, wherein Ireland, treated as an equal by the English, will prove itself more English at heart than seems conceivable today. *Reviews of Scientific Books and Periodicals.*

Keynes, John Maynard. A Treatise on Probability. London: Macmillan & Co. 1921. Pp. 466. 18 s.

Nussbaum, Robert. Nos fils, seront-ils enfin des Hommes? Notes d'un éducateur spiritualiste. Paris: Félix Alcan. 1921. Pp. 115. 4 fr.

Warren, Howard C. A History of the Association Psychology. New York: Charles Scribner's Sons. 1921. Pp. ix + 328.

NOTES AND NEWS

Dr. Robert H. Lowie, who has been for a number of years associate curator in the department of anthropology of the American Museum of Natural History, has accepted the position of associate professor of anthropology at the University of California.